

Lived Experiences of Adults about Religious Orientation and Spirituality

Rehana Mushtaq^{1*}, Syeda Salma Hasan², Rabia Khadim³**Abstract**

The current research aimed to explore the experiences of young and middle-aged adults having internal religious orientation and high spirituality. The purposive sample consists of 8 participants with a distribution of 4 young and 4 middle-aged adults. These 8 participants were drawn from a total sample of 20 participants, based on their high scores on a religious orientation scale, the spirituality wellness test. A semi-structured interview was designed, consisting of 23 questions based on previous literature. Interpretative Phenomenological Analysis (IPA) was used to analyze the data. The results of the study indicated that young adults who have internal religiousness and a high level of spirituality reported that humans suffer for their deeds. This research has wide implications in the field of positive psychology and the psychology of religion.

Keywords: Middle Aged Adults, Religious Orientation, Spirituality, Young Adults

Received: 25 May 2023; Revised Received: 13 June 2023; Accepted: 20 June 2023

^{1*}Assistant Professor, Department of Clinical Psychology, School of Professional Psychology, University of Management & Technology, Lahore, Pakistan.

²Professor, Department of Psychology, Government College University, Lahore, Pakistan.

³Lecturer, Department of Clinical Psychology, School of Professional Psychology, University of Management & Technology, Lahore, Pakistan.

***Corresponding Author Email:**

rehana.mushtaq@umt.edu.pk

Introduction

Religion is an expression that has frequently been characterized as a social experience that may engage societal establishment comprised of associates combined with collective beliefs and systems, customs, unions, and ceremonial practices (Thoresen & Harris, 2002) while religious Orientation is an attitude that religious individuals have toward their religious practice (Allport & Ross, 1967; Fathi et al., 2021). Individuals, who are intrinsically motivated, tend to seek

their major motives in religion. Some drives, such as dominancy, are viewed as less eventual importance, but possible can lead to synchronization with the religious faiths and recommendations. Possessing an established doctrine, the person attempts to internalize it and pursue it entirely. It means that persons live according to their religion (Allport, 1968; Khasmakhi & Salahin, 2018).

The focus is on a God concept's multivariate theory, locus of control, religious motivation, coping, and spiritual well-being as people use their beliefs in treating problems of life. The experience of the believer's life is characterized by spiritual well-being (Jaberi et al., 2019; Moberg & Brusek 1978). This field describes satisfaction with life in general and about God (Yaghoobzadeh et al., 2018). An established benign conceptualization of God and higher intrinsic motivation is related to a higher spiritual being (McDonald & Gorsuch, 2004).

A traditional benevolent conceptualization of God and intrinsic motivation are found to be related to the greater spiritual well-being (McDonald & Gorsuch, 2004). Wiley (2006) indicates that individuals who stated high level of intrinsic religious orientation had higher spiritual meaning. The spiritual

This article is distributed under the terms of the Creative Commons Attribution Non Commercial 4.0 International License (<https://www.creativecommons.org/licenses/by-nc/4.0/>) which permits non-Commercial use, reproduction and distribution of the work without further permission provided the original work is attributed as specified.

© Copyright: The Authors (2023)

meaning is logically related to religion. Its positive relation to intrinsic religiousness makes sense since both constructs address awareness of spiritual or religious presence in one's life. To sum up the above literature, it was found that there was a significant positive correlation between religious orientation and spirituality so but lack of in-depth inspiration behind this relationship so there is a need to explore the lived experiences of young and middle-aged adults having an internal religious orientation and high spirituality. Through this research, it was explored the in-depth experiences of young and middle-aged adults in Pakistan. The objective of this research to explore the lived experiences of young and middle-aged adults having an internal religious orientation and high spirituality.

Research Question

What are the experiences of young and middle-aged adults having internal religious orientation and high spirituality?

Method

Research Design

The qualitative research approach was used to explore the lived experiences of young adults having an internal religious orientation and high spirituality.

Sample

A sample consisting of 8 people with a distribution of 4 young adults and 4 middle-aged adults with age range 21-35 (young adults) and 40-55 years (middle-aged adults) was included through purposive sampling. These eight people were drawn through a religious orientation scale and spirituality wellness test those who have a high intrinsic religious orientation with a score on Religious Orientation Scale-Revised above 30 and high spiritual well-being with a score on Spiritual Wellness Inventory above 150 from a total sample of 20 participants.

Inclusion Criteria

The age range of the participants of the young adults is 21-35 and 40-55 years respectively.

Exclusion Criteria

Young adults and middle-aged adults who are associated with any Islamic organization were excluded.

Instruments

Religious Orientation Scale and Spiritual Wellness Inventory were used to measure high intrinsic religious orientation and high spirituality.

Religious Orientation Scale

Revised Religious Orientation Scale (Gorsuch & McPherson, 1989) was used to measure a high level of intrinsic religious orientation consists of 14 items on 5 points Likert scale (strongly disagree=1 to strongly agree=5) with 2 traits extrinsic personal and extrinsic social. Sample of the items of the intrinsic subscale are "It is important to me to spend time in private thought and prayer, I enjoy reading about my religion, I have often had a strong sense of God's presence" The range of intrinsic scale is 8-40 and extrinsic scale is 3-15. The internal consistency of the scale in young adults middle-aged adults is .624 (Mushtaq & Hassan, 2015).

Spiritual Wellness Inventory

Spiritual Wellness Inventory consists of 55 items on 4 points Likert scale that measure the level of spirituality (Ingersoll, 1996). The range of possible scale is 55-220. Subscales of the scale are dimensions of the connectedness, conception of divinity, present centeredness, meaning, mystery, spiritual freedom, ritual, forgiveness, hope, knowledge and fake good. Sample items of the Spiritual Wellness Inventory are: "The meaning of life is a question I am at peace with, I feel unsafe in the world, I never experience my everyday life as meaningful, I don't ever experience God's presence in my life, I don't know what to do to feel God's presence". The reliability of the scale is .75. and the internal consistency of the scale in young and middle-aged adults is .90 (Mushtaq & Hassan, 2015).

Semi-Structured Interview

The Semi-Structured Interview Technique was used to explore in depth experiences of intrinsic religious and spirituality of young and middle-aged adults. A semi-Structured Interview was designed consisting of 23 questions based on the literature. Examples of some of the questions of the Semi Structured Interview are:

- How would you define spirituality?
- What do you think that you are a spiritual person? And how?
- To what extent do you think that you are an intrinsically religious person? And how?
- What do you think that you are religious and spiritual by nature? And how?
- Would you like to share your intrinsically religious experiences with me?
- Do you belong to a religious family?
- Would you like to share your specific religious views?
- Would you like to share your specific spiritual views?

The semi-structured interview is the one in which a schedule is made but the sequence and the exact wordings of the questions remain flexible. Guide of the semi structured interview provides instructions which are clear for the interviewer and provide rich, comparable and reliable data.

Procedure

A sample having a high intrinsic religious orientation and high spiritual well-being drawn from the first quantitative study were included in this study. An in-depth semi-structured interview, consisting of 23 questions regarding the life experiences of

individuals about intrinsic religiousness, spiritual well-being, and psychological well-being, was carried out individually. The time duration of the interview was 20 to 40 minutes. The interviews were audiotaped as well as transcribed.

Ethical Considerations

All ethical considerations were taken for this study. Firms of all taking departmental committee were approved for this research project. The researcher gave a brief introduction of the research project, explain the purpose of this research project to the university students and ask permission and willingness to participate in the research project. Moreover, participants of the research were given assurance of confidentiality that the information provided by them would be used for only research purposes. The whole document was written under the guidelines of the American Psychological Association (APA, 2020).

Data Analysis

The data drawn by interview was analyzed using Interpretative Phenomenological Analysis (IPA) method to gain in-depth insight into the interconnection between the phenomena of religious orientation, spirituality and psychological wellbeing. It is a systematic analysis tool that is frequently used in social sciences. The interviews were read several times developing new insights each time. Firstly, initial themes were identified then the emergent and master themes were created.

Findings

Through the analysis of transcribed interviews, 17 master themes were identified by young adults and middle-aged adults in Figure 1 and several sub-themes emerged and summarized the lived experiences of young adults in Figure 2 and middle-aged adults in Figure 3 having an internal religious orientation and high spirituality.

Figure 1

Themes of Young Adults and Middle Aged Adults Experiencing Intrinsic Religiousness and Spirituality (N=8)

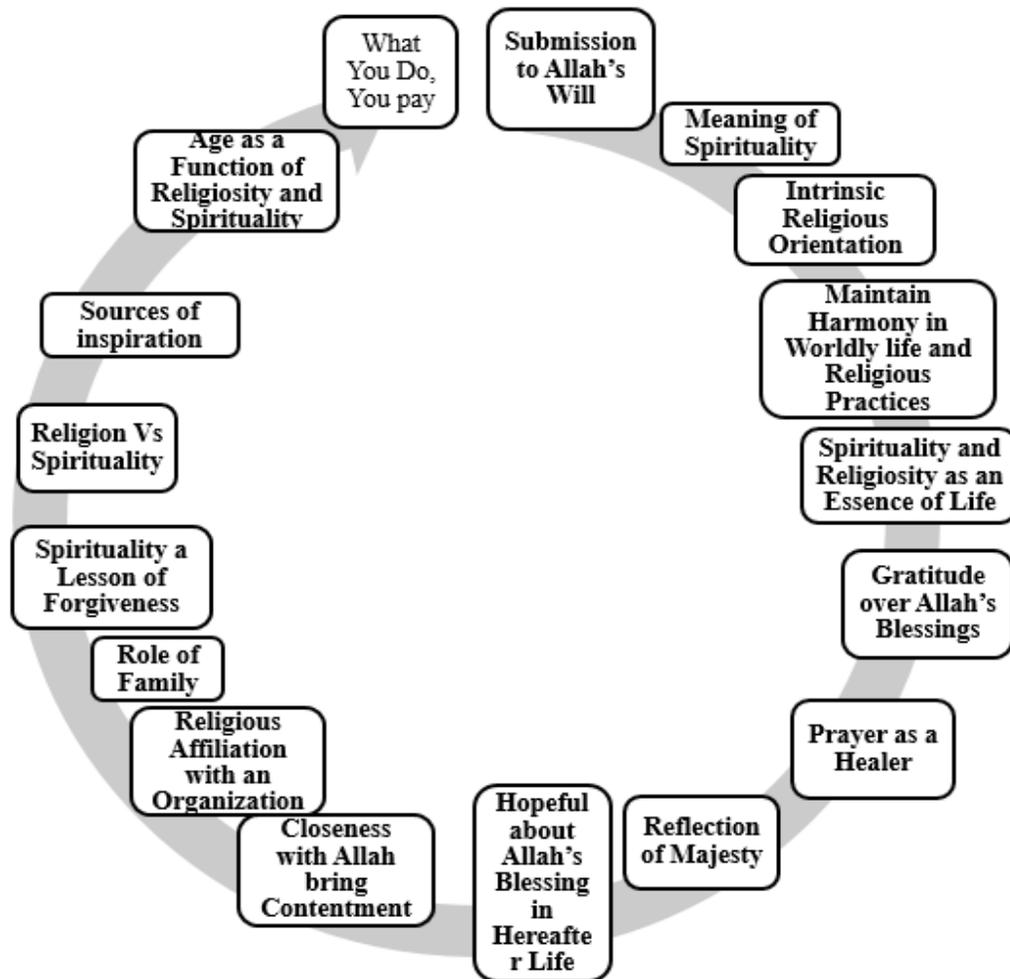


Figure 2

Phenomenology of Intrinsic Religiousness and Spirituality of Young Adults (N=4)

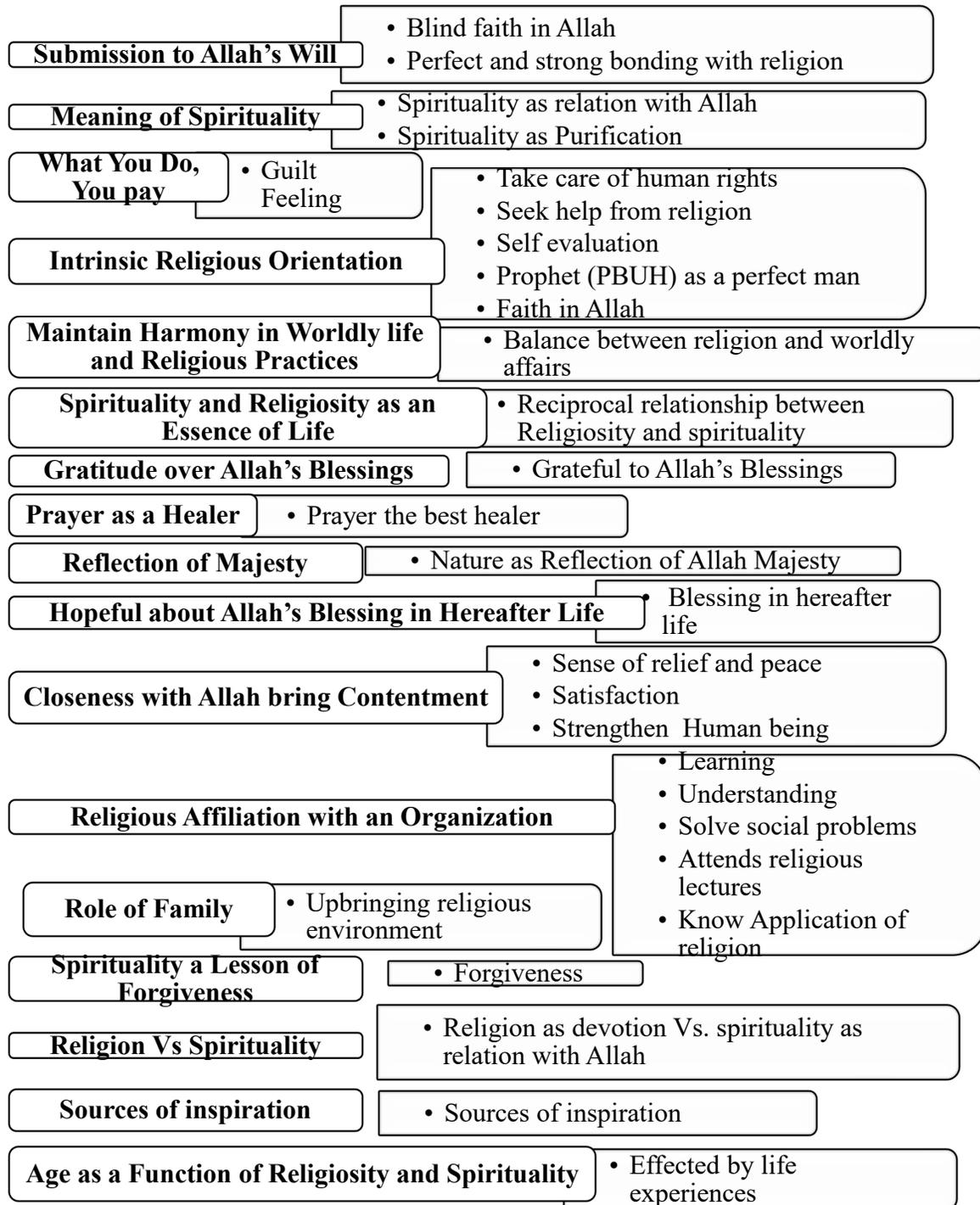
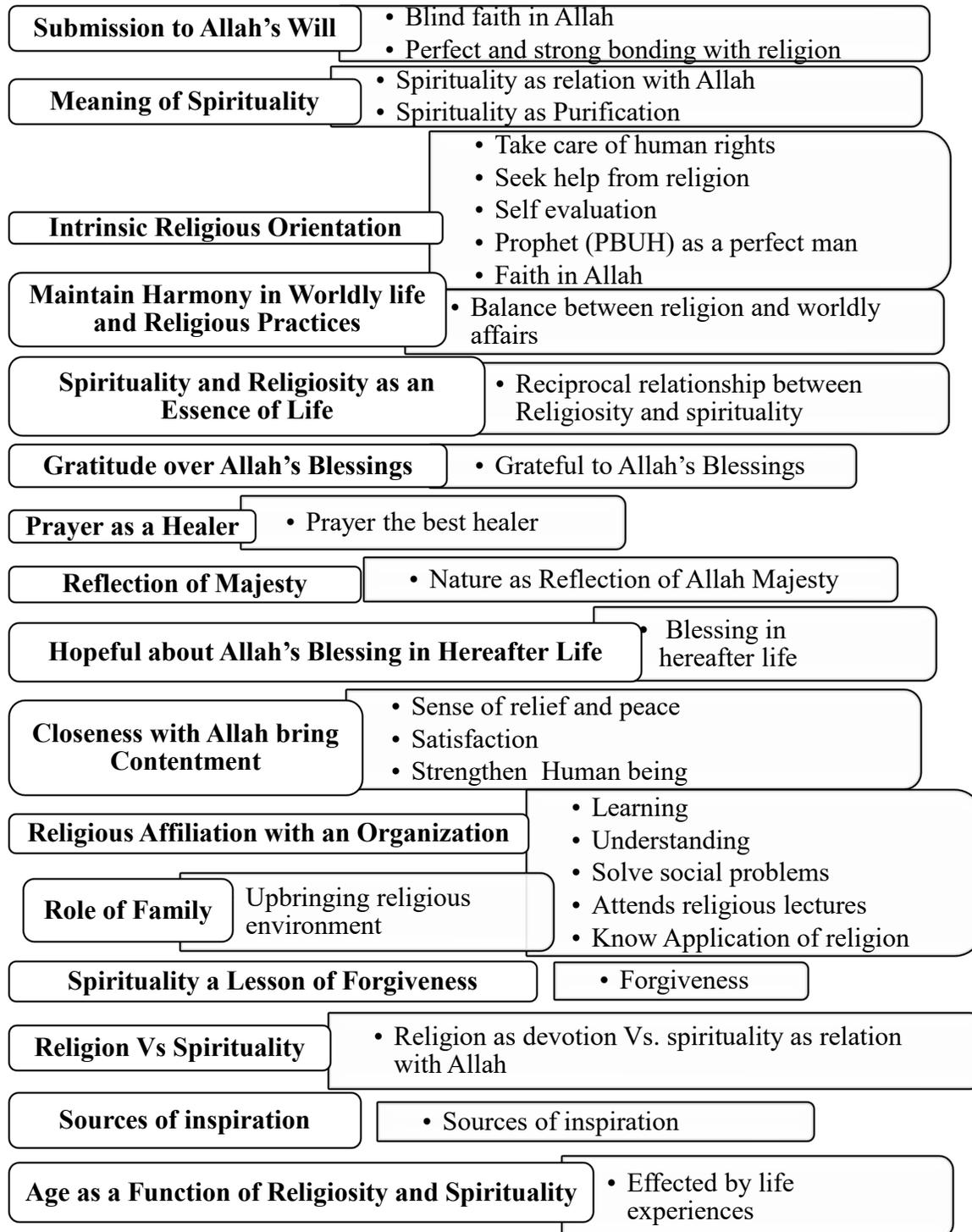


Figure 3

Phenomenology Intrinsic Religiousness and Spirituality of Middle Aged Adults (N=4)



Discussion

This is qualitative study that included semi-structured interviews. The interviews were conducted with 4 young adults and 4 middle-aged adults with 2 males and 2 females who have high intrinsic religiousness and high spirituality. The interviews were conducted to provide an indigenous perspective concerning the experiences of young and middle-aged adults who have high intrinsic religiousness and high spirituality. The interviews helped in in-depth data to provide an indigenous picture. The results of this study presented seventeen different main themes of young adults and sixteen different main themes of middle aged adults and numerous sub-themes and initial themes transpired from interpretative phenomenological analysis

The first main theme “**Submission to Allah’s Will**” provides the blind faith in Allah with perfect and strong bonding with religion. According to young participants, Allah is the creator of the deeds and everything happens by His will. As one young participant reported,

“According to me, everything happens with the will of Allah”. It’s Allah’s will. That is why a person becomes a more religious person otherwise a person remains without religion unsatisfied with life. As a young participant reported, “I had a belief that Allah had chosen me for goodness”. The verses of the Quran described the submission and trust to Allah: “Nothing will happen to us except what Allah has decreed for us; He is the Protector. In Allah let the believers put their trust”, Al-Tawba, 51; (Yahya, 2000). Allah loves his creation as the young participant reported, “Allah loves me more than seventy times my mother’s love.” One of the hadith by Bukhari narrated by Abu Huraira gives the meaning that the participant stated as Allah divided mercy into one hundred parts, one part sent to the earth and ninety-nine parts with him (Ali, 2010). When an individual

becomes religious, he develops a strong relationship with Allah as the young participant reported, “I have more perfect and strong bonding with Allah than other people.” The middle aged adults stated, “I accepted the willingness of Allah Almighty because now I have strong relationship with Allah.”

The second theme **meaning of spirituality** provides a better definition of spirituality for young adults. Most of the respondents give the meaning of spirituality as the relationship with Allah and as purification. One of the young participants reported, “I have taken spirituality as a relationship with Allah.” This is supported by the previous qualitative study of spirituality which described the relationship to a higher power (Al-Qarni, 2005). The young adults describe the meaning of spirituality as purification of the heart. There is a cause behind that if the heart is clear from the sins and bad deeds. So, the individual becomes close to Allah. 75% of the young participant reported spirituality as purification of the heart. This is described in Quran: Truly He has succeeded who purifies the soul, and he has failed who corrupts the soul, Al-Shams, 91 (Ali, 2010).

Meanwhile, in the prayer of The Hazrat Ibrahim, the purification of the soul was described as winning the relationship. There is a natural tendency in a human to opt for either bad or good deeds. It is up to the people who promote goodness in society and become good by soul. In that person, there is something that is connected with Allah which moves the individual to good deeds through the heart. In closeness to Allah a human purifies the heart as water. As one young participant reported, “I believed that Human need refinement through spirituality. It purifies the heart and makes the clear relationship with Allah.” Al-Qarni, (2005) described Islam offers a way to groom the soul.

The third main theme of young adults is *what you do you pay/ you reap what you sow* which provides a guilt feeling. One of the participants reported, “*I suffer due to my bad deeds in life.*” The other participant reported that: “*I felt bad due to our sins which I did.*” Quran stated that: “If you are suffering then surely, they are suffering as you are suffering, but you have a hope from Allah that for which they hope not”, An-Nisa 4, 104; (Abdul-Rehman, 2004). The difficult time does not come due to bad deeds, it may be because of tests the patience of the human and in the Quran, if any does evil or wrongs his soul but afterward seeks Allah’s forgiveness, he will find Allah oft-forgiving, most merciful.

Moreover, in Noble Quran 28:84 (Al-Oadah, 2012): “If any does good the reward to him is better than his deed; but if any does evil, the doers of evil are only punished to the extent of their deeds. Allah Almighty give more for little and forgive if human wrong or a very little punishment for bad.” The holy Quran has guided as: If you are good, you do good yourselves. If you do evil, you do evil to yourselves (Quran: 17, 7; (Ali, 2010).

The fourth main theme of young adults is an *intrinsic religious orientation* which provides seeking help from religion, taking care of others’ rights and the Prophet (PBUH) as the perfect man in the world. One young participant reported, “*The intrinsic religious people serve humans for the will of Allah.*” As participant reported that “*I try to fulfill others’ rights as rights of Allah.*” Imam Sajjad (PBUH) has explained beautifully the rights of others upon us in his masterpiece, in which he explains the rights of our good deeds, rights of those whom we have authority over, rights of the parts of our bodies, rights of our leaders and the rights of our relatives (Masood, 2011).

Islam is a religion in which the Muslims take benefits and solutions for spending a life in a better way. As one young participant

reported, “*I focus on religion for taking help to solve my life events spending in a better way.*” The young participant: “*I am reflecting a view on my deeds which I did.*” The religious people follow the lesson of our Holy Prophet (PBUH) because they feel our Prophet is a perfect man. As reported by one young participant, “*I follow the teaching and lesson of our prophet (PBUH) because he is the best man in the world. If I follow the teaching of our holy Prophet, I spend my life in a better way.*”

Moreover, the religious people have a strong faith in Allah as the participant reported, “*I follow Kalma tayaba for a strong belief in Allah. Because kalam tayaba give us a belief on Allah as the oneness of Allah and Our Holy Prophet (PBUH) is last the prophet.*” People become religious after coping with the difficulties of life. Because many bitter situations reach us near to Allah and religion. In Quran, there are many solutions to a man’s life problems. As the middle aged adults for the main theme of intrinsic religious orientation provides purification and lesson of goodness and avoid badness. One middle aged adult reported that “*Some incidents of life made me religious person.*”

The fifth main theme *Maintain Harmony in Worldly life and Religious Practices* provide the lesson of equality in religion and world life. The religious and spiritual people maintain equality in religious and worldly life. 50% of young participants reported that: “*They just want to keep balance in worldly and religious life.*”

The sixth main theme *Spirituality and Religiosity as an Essence of Life* provides the actual meaning of life. The participant reported that: “*Religiosity and spirituality give the actual meaning of life.*” Life is nothing without religiosity and spirituality. If a person does not follow the religion and Allah’s will so, he spends a meaningless life. Life is too short, so, why not people spend their life in a better way so that they can feel

satisfaction and become answerable for the next life. The middle aged participant reported that *“For me Religiosity and spirituality are important in life and become so meaningful and now necessary as needs of human life”*.

The seventh main theme ***Gratitude over Allah’s Blessings*** provides the lesson of gratitude toward Allah. Intrinsic people have a high level of gratitude (Watkins, 2014). Religiosity in Muslims is also associated with gratitude (Ahmad, 2010; Watkins, 2014). Muslims shall be thankful for the blessing given by Allah. This is reciprocating kindheartedness and giving admiration to the person who had did good deeds. The one and only one is Allah who deserves thanks and appreciation from the people. As Allah states in the Quran: “He was thankful for Allah’s blessings. Allah chose him and guided him to a straight path” (Surat an- Nahl: 122 (Yahya, 1999)).

Moreover, one young participant reported: *“I am happy and thankful to Allah for giving me a lot of potential.”* Another participant reported that *“I am thankful to Allah Almighty for giving me the countless blessings of the world.”* Allah says: “If you try to count the blessings of Allah, you could never compute them. Allah is indeed, All-forgiving, All-compassionate”, an- Nahl, 18 (Murad, 2013). Allah said in Surah at-Tin (95-4) (Ahmad, 2011): “We have certainly a man in the best of stature (balanced in form and nature)”. Allah encourages the human to enjoy things of His creation and advised the human to be grateful for His endless favor (Ahmad, 2011). The eighth main theme ***Prayer as a Healer*** provides prayer is the best healer. Prayer is only one way of healing worries and difficulties in life. Yucel (2010) found that prayer, which includes Salat, Dua and recitation of the Quran has psychological and spiritual benefits. Prayers are meant to be conversations with God, so you will want to cultivate your prayers to speak to Allah. In

conversation, a man praise Allah and share the problems with Allah. The Muslims feel satisfaction after praying. The other young participant reported that: *“Pray to heal in a difficult time of my life.”* The Prophet (PBUH) said: “O Allah, Lord of mankind! Remove our suffering. Heal us as you are the healer, and none can heal but you. I beg you to bring about healing that leaves behind no ailment”, Saheeh Al-Bukhari, 5675 (Mujahid, 2012). The 50% middle aged participants reported that “When I pray from Allah in difficult situation My Allah gives me a lot of happiness after my painful life situations.” However, in the Quran Ar-Rad, (13:38) Allah described that “without a doubt in the remembrance of Allah’s hearts do find satisfaction” (Murad, 2013). 50% of young participants reported, *“We feel relief through Allah from bitterness and unbearable pains of life”*. In Quran (2:45) Seek help with perseverance and prayer, though it is hard except for those who are humble (Al-Qayyim, 2012)

The ninth main theme ***Reflection of Majesty*** provides nature as a Reflection of Allah’s Majesty. The religious and spiritual people enjoy the beauty the of creation of Allah. All of the young participants reported that *“We feel happy and enjoy the beauty of Allah’s creations”*. One young participant reported that *“every creation is a sign of his creator”*. Quran reported: “There is no creature, he does not hold by the forelock”, Surah Hud: 56 (Yahya, 2007). Allah is the first and ultimate creator. He is the one who created all the beautiful things that exist in the universe with wisdom and thoughtfulness.

Moreover, the beauty of nature that spreads out in front of our eyes is a constant source of amazement for those who think about it. As an example, the sky was created perfectly, without any cracks or imperfections, and its beauty is enhanced by that of the stars. Human beings can only be fascinated by the beauty and perfection of Allah’s creation.

Such beauty can be appreciated by all of us, although it is near impossible to capture it in words. Not only did Allah organize His creation with perfection, but He also endowed it with beauty. Perfection and beauty are inherent elements of each part of the Creation. The Quran enjoins us to appreciate the beauty of the universe created by Allah and by extension the beauty of the Creator of the Universe, as well as the beauty of the life that He has arranged for us (Samat et al., 2001). Meanwhile, according to a Hadith related to Muslims, "Allah is most beautiful, and he likes beauty." Therefore, the Islamic artist creates works of art for other Muslims to enjoy (Samat et al., 2001).

The tenth main theme ***Hopeful about Allah's Blessing in Hereafter*** Life provides blessings in hereafter life, Reward in here afterlife and Allah give best in the next l The 50% of the young participants reported that "As a Muslim being good believers Allah give him a good reward for Good deeds in the hereafter." Allah says: "Our lord is Allah," and then behave righteously, on them the angels will descend; fear not, nor grieve! But receive the good news of Paradise as you have been promised! We have been your friends in the life of this world and are in the hereafter", 41:31 (Ahmad, 2010). One middle aged participant reported that "I am hopeful that Allah granted me greatest return in next life." Allah reveals: "Certainly you have in the messenger of Allah an excellent exemplar for him who hopes in Allah and later day and remember Allah much", Surat Ahzab 33, 21 (Shaerali, 2014).

The eleventh main theme ***Closeness with Allah brings Contentment*** includes subthemes sense of relief and peace, satisfaction, strengthen human beings and faith as a source of Coping. When a Muslim is close to Allah, he feels peace, relief and satisfaction in every situation and makes strong faith. One young participant stated that: "I feel myself close with Allah and

remain peaceful". The believers of Allah can only take pleasure from life and enjoy the meaning of life. Allah explains in the Quran: "Nothing can happen to us except what Allah has designed for us. He is Our Master. It is in Allah that the believers should put their trust", Surat at-Tawba: 51 (Yahya, 2005).

However, Muslims can practice the greatest level of high spirit. They can have fun and love the rewards of Allah through their sincere faith in Allah. The young participant reported that: "I feel satisfied and happy when I remember Allah". The heart of the Muslims is content with Allah's remembrance and the real source of the happiness they experience through their faith in Allah as described in the verse of the Quran: "Those who have faith and whose hearts find peace in the remembrance of Allah. Only in the remembrance of Allah can the heart find peace", Surat al-Maida: 28 (Yahya, 2005).

Meanwhile, when Muslims have a strong belief in Allah, he never feels dissatisfaction with Allah and this faith will increase with time. As reported by the young participant: "I remain satisfied and happy when I have a strong belief in Allah". Allah described the intensity and depth of faith of believers: "Believers are only those who, whenever Allah is mentioned, their hearts tremble with awe; and whenever His revelations are recited to them, they increase them in faith", al-Anfal, 8:2 (Murad, 2013). The faith in Allah gives strength to the Muslims due to belief. The 100% middle aged participant reported that "We remain satisfy in bitter situations with Allah's help because we believe on Allah in all difficult problems of life". The young participant reported that: "I feel strong religion listen and reciting Quran and feel calmness." Moreover, Allah is generous to the believers. Allah shows endless mercy to the believers who have much goodness in their hearts and do good work and this will give contentment, joy and

peace to the believers' strength, faith and love for Allah.

The twelfth main theme **Religious Affiliation with an Organization** includes subthemes of learning, understanding, solving social problems, attending religious lectures, knowing application of religion by a young participant and transmission of religious teaching, passionate love for the Prophet (PBUH) Sunah, gaining religious knowledge, and enhance awareness about religion. The Muslims join religious organizations for renewing their religious knowledge and learning religious principles. One of the young participants reported: *"I am learning Quran, taking help in principles and understanding religion in a better way from a religious organization."* One middle aged adult also reported *"I want to enhance religious knowledge through religious organization. May be, I have lack of some knowledge which I learn from the religious organization."* Quran stated, "The superiority of those who know those that do not", Surah 58:11 (Scourfield et al., 2013). One young participant stated: *"Since childhood I want to connect with any organization for deep knowledge due to inspiration by a different religious scholar so I join a religious organization."* And other young participants reported that *"I acquire religious knowledge about everyday life"*.

Because nowadays scholars of religious organizations give lessons on the teaching of different aspects which make a person motivated toward religious activities. Some religious organization teaches the meaning and explanation of the Quran because the language of the Quran is Arabic which is not easily understood in our culture. Many people want to know the meaning of their mother language. So, religious organization provides the material and teaches in their language. A good religious organization teaches the different aspects of life and also teaches a real way of living. One young

participant reported that: *"When I face social problems consult religion to solve these problems helped by a religious organization."* The Muslim who have faced social problems want help from religious organizations to consult religion in a better way. One of the young participants described: *"I like to attend religious lectures arranged by a religious organization which I join and follow Uswah-e-Hasanah."*

The Muhammad (SAW) who was the "seal of Prophet", was gifted with the most glorious character, and Allah had placed him as the "good model" (Uswah Hasanah) for Muslims to follow. Because according to Muslims Muhammad is the only person who best comprehended the meaning of the Quran and was its first interpreter and commentator. Muslims have understood the Quran through Muhammad's interpretation and they recite Quran or seek its teaching in practical life and experience Allah's presence. Allah granted the meaning and all understanding of the Quran to our beloved Prophet (PBUH) so humans come to know the knowledge from Prophet Muhammad (PBUH) which was given to Muhammad (PBUH) by Allah (Stefon, 2010).

As Allah described in Quran (Surat an-Nahr, 125 (Shaerali, 2014): "Call to the way of your Allah with wisdom and goodly advice, and argue with them in the best manner. Surely your Allah knows best he who strays from his path and Allah knows best that Allah knows best who go aright". Many religious organization works for the betterment of Muslims.

The thirteenth main theme **Role of the Family** provides an upbringing religious environment for young adults born in a religious family, learn from the first school (Mother's lap), and get training about living. Most Muslims in the culture belong to religious families. Some people follow religion in their daily lives so the young their childhood saw the religious environment

such as learning the lesson of Allah is one and teaches Quran in a childhood. Like give Azan in an ear of new born Muslim child and a Muslim child take prayer five times in a day when he got at the age of 7 years as on Allah commandments. So young have upbringing in a religious environment. They follow the religion as they saw their families such as their mother and grandfather. As reported 50% of the young participant reported: *“I take learning about religion from my mother.”* One of the young participants reported that *“My grandfather who has learned Quran by heart teaches me religion in a good way.”*

However, everyone is born into a Muslim family but some families are focused on religion more than others. Such as one young participant stated: *“I open my eyes in a religious family. I saw that religion is a part of life as eating is necessary for a human.”* Everyone is born a Muslim and Islam is the natural religion of humankind in our culture. Muslim identity flourishes depending upon a family upbringing and social environment and education.

The fourteenth main theme Spirituality a **Lesson of Forgiveness** provides a message of forgiveness. Forgiveness is a source of healing in everyone. It helps to heal our spirit in a better way. Muslims forgive others as Allah's commandments and when forgiving others give more relief and satisfaction. Jessamyn West stated that: *“It is easy to forgive others and their mistakes; it takes more grit and gumption to forgive them for having witnessed your own”* (Ummerkuty, 2005). 50% of the young participant reported that: *“I Follow Allah's commandment as Prophet (PBUH) did”*. The 50% of the middle aged participant reported that *“I forgive others just for love of Allah because Allah loves forgivers.”* The Prophet (PBUH) taught the prayer he said *“O Allah you are the most forgiving one, you love to forgive, so forgive me”* (Siddiqi, 2013). And 50% of the

young participants also reported: *“As Allah forgives us for our mistakes as a spiritual person I forgive others as Allah's will”*. In Quran (Surah 15:85; Ariadne, 2013) stated: *“Verily the hour is coming, so forgive them with gracious forgiveness”*.

Moreover, the prophet Muhammad (PBUH) said: *“Whoever suffers an injury and forgives, Allah will raise his status to a higher degree and remove one of his sins”* (Hadith Tirmidhi; Ariadne, 2013). *“And hasten to earn forgiveness of your Lord and a paradise as wide as heavens and earth, prepared for the righteous that spend both in prosperity and in adversity, for those who curb their anger and those who anger”* (Quran, Surah 3:133-134; Ariadne, 2013). Abdullah ibn Amr narrated prophet Muhammad stated: *“Show mercy and you shall be shown mercy. Forgive others and you shall be forgiven by Allah”* (Ariadne, 2013).

The fifteenth main theme **Religion vs. Spirituality** provides Religion as devotion vs. spirituality as the relation with Allah. Religion is part of beliefs and practices for Allah's instruction. And spirituality is the experience of Allah's relation to man. Most of the participants reported: *“Religion is name worship and follows rule and principles and spirituality is relation with which give peace”*. Religion is an systematized scheme of beliefs and practices and beliefs in which individuals follow Allah and Spirituality is the search for meaning in life events and a desire for connectedness to the universe (Mohr, 2006).

The sixteenth main theme **source of inspiration** provides the person in life who is motivated to make a person religious. The person follows a person as a role model for everything in life. Muslims are motivated by any religious person who has played an important role in society. As 50% of young participants were inspired by their family members like their mother and grandfather who are the more religious people in the

family who spend their life in a proper religious way. They involve more in religious activities in their life. But some people were inspired by religious scholars such as Nighat Hashami and Molana Tariq Jamil. One of the young participants is inspired by religious scholars. The middle aged people listen bayan and lecture given by the religious scholar.

The seventeenth main theme “*Age as a Function of Religiosity and Spirituality*” provides that people learn through their life experiences. One participant reported that “*I have learned many lessons of life through the experiences of life over time.*”

Conclusion

This research concluded that different experiences of young and middle aged adults having high intrinsic religiousness and high level of spiritual wellbeing. The religious and spiritual Muslims have a strong faith on Allah and his blessings. They follow the commandments of Allah in their life and want help in every difficult situation of life so they get relief from the pain. They take the painful situation as an examination given by Allah. They are hopeful for the hereafter life because they have strongly believed Allah did give the religious and spiritual Muslims a reward for their deeds very soon. The religious and spiritual enjoy their life in a proper way.

Limitations and Suggestions

The sample of the current study was limited to Lahore because most participants of the study belonged to the urban areas of Lahore. On a large sample, the sample can be drawn from more than one city because several sub-cultures also exist within one culture of Pakistan so the results can be generalized. Similar research can be carried out in different populations (e.g. adolescents and older aged) as well as different demographic (e.g. marital status, family system, family status, etc.) The study suggested a better way of living with religiousness and spirituality.

The study suggested that it is a good way for high religiousness that religious scholars and religious organizations for the improvement religiousness and spirituality for better psychological well-being.

Implications of the Study

This study has wide implications in the area of psychology and religion. The study discussed the experiences of young adults who have internal religiousness and high spirituality, helping all Muslims and religious scholars to understand the significance of religion for spiritual and psychological wellness. It may also help the religious organization to better educate about the religion and avoid the age effect of becoming a religious and spiritual person. It also may give a hint to the religious scholar and religious organizations about the improvement of age’s effect on religiousness and spiritual wellbeing.

Contribution of Authors

Rehana Mushtaq: Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, Writing – Original Draft
 Syeda Salma Hasan: Methodology, Writing Reviewing & Editing, Supervision
 Rabia Khadim: Methodology, Writing Reviewing & Editing

Conflict of Interest

There is no conflict of interest declared by authors.

Source of Funding

The authors declared no source of funding.

Data Availability Statement

The datasets of the current study are not available publicly due to ethical reasons but are available from the corresponding author [R.M.] upon the reasonable request.

References

Abdul-Rehman, S. M. (2004). *How to Achieve Happiness* (2nded.). Riyadh: Darussalam Publishers &

- Distributors.
<https://books.google.com.pk>
- Ahmad, Y. (2010). *Islamic Medicine: The Key to a Better Life*. Riyadh: Darussalam Publishers & Distributors. Retrieved from: <https://books.google.com.pk>
- Ahmad, S. (2011). *Islam in perspective*. USA: Library of Congress. <https://books.google.com.pk>
- Ali, H. (2010). *Real Story: What You Sow So You Reap*. <http://quotesofislam.blogspot.com>.
- Allport, G. W. (1968). *The Person in Psychology*. Boston: Beacon.
- Allport, G. W., & Ross, J. M. (1967). Personal Religious Orientation and Prejudice. *Journal of Personality and Social Psychology*, 5(4), 423-443. doi: 10.1037/h0021212
- Al-Oadah, S. S. (2012). *Islamic Manners and Etiquettes*. <http://en.islamtoday.net/artshow-427-3239.htm>
- Al-Qarni, A. (2005). *Don't be Sad*. Riyadh: International Islamic Publishing House. <https://books.google.com.pk>
- Al-Qayyim, I. (2012). *Excellence of Patient & Gratefulness*. Riyadh: Darussalam Publishers. <https://books.google.com.pk>
- American Psychological Association. (2020). *Publication Manual of the American Psychological Association* (7th ed.). Washington DC: Author.
- Ariadne (2013). *How to Forgive Those Who Have Hurt You Even When It's Difficult*. <http://decodingeden.com>
- Fathi, A., Malekirad, A. A., & Abasi, M. (2021). Predicting High-Risk Behaviors of Adolescents Based on the Family Function and Religious Orientation Emphasizing on the Police Role.
- Gorsuch, R. L. & McPherson, S. E. (1989). Intrinsic/Extrinsic Measurement: I/E-Revised and Single-Item Scales, *Journal for the Scientific Study of Religion*, 28(3), 348-354. doi: 10.2307/1386745
- Ingersoll, E. (1996). Spiritual Wellness Inventory. http://www.elliottingersoll.com/Spiritual_Wellness_Test.html
- Jaberi, A., Momennasab, M., Yektatalab, S., Ebadi, A., & Cheraghi, M. A. (2019). Spiritual health: A concept analysis. *Journal of Religion and Health*, 58(5), 1537-1560.
- Khasmakhi, S. E., & Salahin, A. (2018). Relationship between Religious Orientation, Emotional Maturity and Identity Styles with Marital Infidelity. *European Scientific Journal*, 14(29), 129-137.
- Masood, F. (2011). *Allah's Rights, People's Rights, and Recipients of Intercession*. <http://www.islamicinsights.com>
- McDonald, A. W. & Gorsuch, R. L. (2004). A Multivariate Theory of God Concept, Religious Motivation, Locus of Control, Coping and Spiritual Well-Being. *Journal of Psychology and Theology*, 32(4), 318-334. <http://journals.biola.edu/jpt/volumes/32/issues/4/articles/318>
- Moberg, D. O. & Brusek, P. M. (1978). Spiritual well-being: A Neglected Subject in Quality of Life Research. *Social Indicators Research*, 5(1-4), 303-323. doi: 10.1007/BF00352936
- Mohr, W. (2006). Spiritual Issues in Psychiatric Care. *Perspectives in Psychiatric Care*, 42(3), 174-183. doi: 10.1111/j.1744-6163.2006.00076.x
- Mujahid, M. A. (2012). *Golden Stories of Accepted Prayers*. Lahore: Darussalam Publishers &

- Distributors.
<https://books.google.com.pk>
- Murad, K. (2013). *Way to the Quran.UK: The Islamic Foundation*.
<https://books.google.com.pk>
- Mushtaq, R. & Hassan, S. S. (2015). *Religious Locus of Control, Spirituality and Psychological Wellbeing Among Young and Middle-Aged*, Unpublished Mphil thesis: Department of Psychology, Government College University, Lahore.
- Samat, T. Bresson, F. B. & Abdullah, S. (2001). *The 99 most eminent names of Allah*. Malaysia: Utusan Publications & Distributers Sdn Bhd.
<https://books.google.com.pk>
- Scourfield, J., Gilliat-Ray, S., Khan, A., & Otri, S. (2013). *Muslim Childhood Religious Nurture in a European Context (1st ed.)*. UK: Oxford University Press.
- Shaerali, H. D. (2014). *Spiritual discourses*. Bloomington: Author House.
<https://books.google.com.pk>
- Siddiqi, M. H. (2013). *The Power of Forgiveness: An Islamic Perspective*.
<http://www.onislam.net>
- Stefon, M. (2010). *Islamic Beliefs and Practices*. New York: Britannica Educational Publishing.
<https://books.google.com.pk>
- Thoresen, C. E., & Harris, A. H. S. (2002). Spirituality and Health: What's the Evidence and What's Needed? *Annals of Behavioral Medicine*, 24(1), 3-13. doi:10.1207/S15324796ABM2401_02
- Ummerkutty, A. N. P. (2005). *Words of Wisdom and Quotable Quotes* (2nd ed.). Chennai: V.V.K. Subburaj for Sura College of Competition.
- Watkins, P. C. (2014). *Gratitude and the Good Life: Toward a Psychology of Appreciation*. New York: Springer Dordrecht Heidelberg.
- Wiley E. S. (2006). *Locus of Control and Spiritual Meanings as Mediators of Relations among Religious Orientation and Anxious Symptomatology and Depressive Symptomatology*. University of South Alabama: Ph.D. thesis.
<http://hdl.handle.net/1969.1/4329>
- Yaghoobzadeh, A., Soleimani, M. A., Allen, K. A., Chan, Y. H., & Herth, K. A. (2018). Relationship between spiritual well-being and hope in patients with cardiovascular disease. *Journal of Religion and Health*, 57(3), 938-950.
- Yahya, H. (1999). *The Prophet Abraham (PBUH) and The Prophet lot (PBUH)*. Turkey: Globel publishing.
<https://books.google.com.pk>
- Yahya, H. (2000). *The Basic Concept of the Quran*. India: Goodword Press.
<https://books.google.com.pk>
- Yahya, H. (2005). *Faith: The Way to Happiness*. Turkey: Globel publishing.
<https://books.google.com.pk>
- Yahya, H. (2007). *Magnificence Everywhere*. Tanzania: Global publishing.
<https://books.google.com.pk>
- Yucel, S. (2010). *Prayer and Healing in Islam*. USA: Library of Congress Cataloging.
<https://books.google.com.pk>